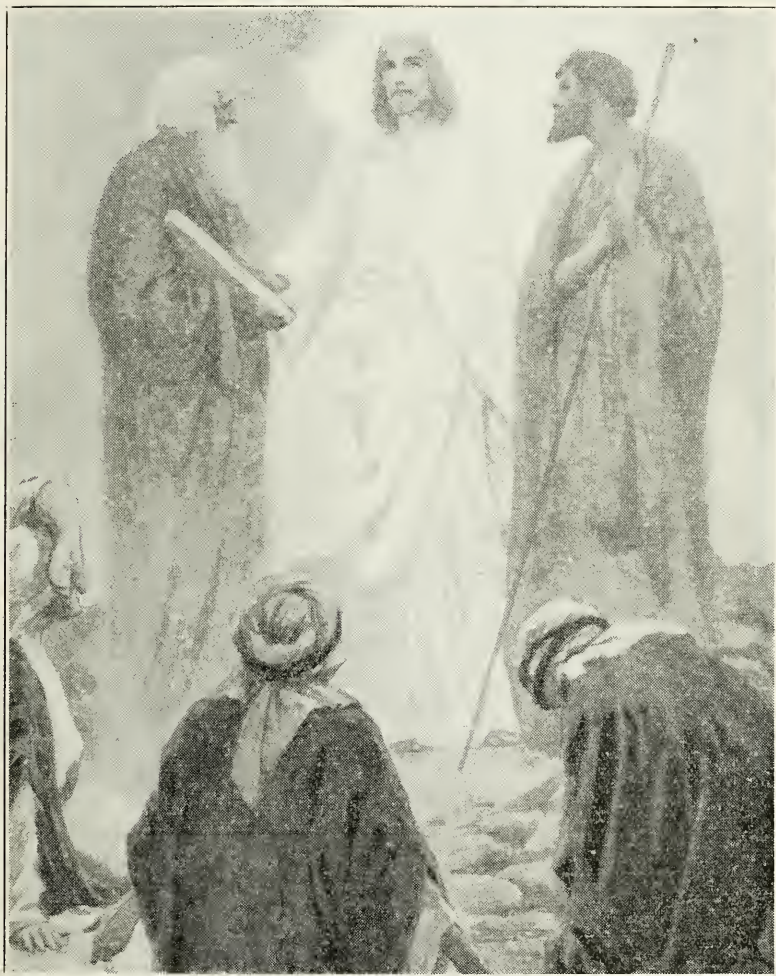
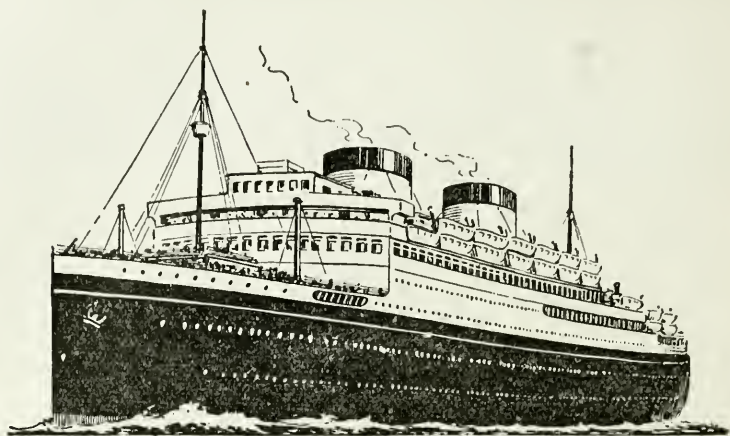


# Millennial Star



## The Transfiguration

*"And there appeared unto them Moses and Elias talking with him."*



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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HUGH B. BROWN

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*For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—I Corinthians 15: 21-22*

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### THIS WEEK'S COVER—

Presented this week is a reproduction of the painting, "The Transfiguration," by W. H. Margetson. The Saviour had taken Peter, James and John up into a high mountain. As He was transfigured before them, "his face did shine as the sun, and his raiment was white as the light. And there appeared unto them Moses and Elias talking with him." As Peter asked permission to build three tabernacles "a bright cloud overshadowed them, and a voice out of the cloud said, This is my beloved Son, in whom I am well pleased; hear ye him." Thus is plainly illustrated the relationship between God the Father, and Jesus Christ, His Son. (See Matthew 17: 1-8.)



# Man's Relationship to Deity

By ELDER AMOS N. MERRILL

AND this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3)

Another great truth that was conceived in the mind of a prophet of God, as he thought upon the purposes of life and the destinies of man as he passes through the experiences of earth life is, "Man is that he might have joy." This joy is the heritage of all. It results from our realization of the ends of the quests of life and from the anticipation during the quests. These quests may be concerned with the physical pleasures of

life or they may be in the realms of the intellectual and the spiritual. If in the latter, there must be some fundamental basis for reflection, something upon which the mind may work, or satisfaction is never enjoyed and joys are never realized.

Mortal man, as he views the great forces of nature, must conclude that powers and intelligences transcending his own have been, and are at work in the universe in which he lives. He is driven in his reflection to a recognition, if not an appreciation, of his own relationship to these powers. If in his mind there is the concept of God, or an over-ruling providence, in whom resides the power and intelligence that so far transcends his own, there is a yearning to come in rapport with Him.

So he reaches out, or as one of old has said, "feels after Him that happily we may find Him, for in Him we live and move and have our being." Having reached this conclusion there is a powerful stimulus within the human soul for careful thought and consequently a modification of conduct.

The more intelligence there is behind this concept of Deity, the more clearly we view this over-ruling providence, God, in the affairs of men—the greater the urge to modify conduct in keeping with His righteousness.

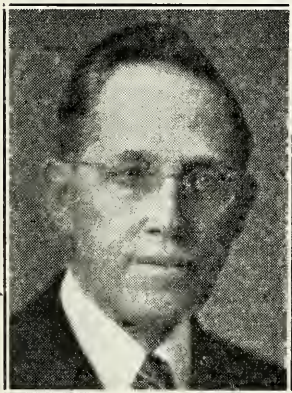
In our reflections upon this relationship of man and Deity, the idea of reward and punishment plays an important role. In the older philosophy, this reward for good deeds, and this punishment for bad ones, was to be realized in some far off future after death. Man's motive for goodness was to be

## University Professor

BORN in Richmond, Utah, Elder Merrill is a son of the late Apostle Marriner W. Merrill and Sarah Atkinson Merrill. He was a travelling missionary in Great Britain from 1897 to 1900, labouring in Leeds and Liverpool Districts. He graduated from the University of Illinois in 1908 with the degree of master of science, and later received his doctorate from Stanford University. For the past 30 years he has been a member of the faculty at Brigham Young University, where he is now Acting Dean of the College of Education. Prominent in his field of education, he has also been active in Church work. He is the father of Elder Alton D. Merrill, who is labouring in Leeds District.

found in his preparation for heaven. Though his ideas about this place called heaven were vague, yet surely, goodness vouchsafed joy and happiness in the hereafter, and justified any sacrifice of a temporal nature to attain it.

The Latter-day Saint point of view is very different. This concept, "Men are that they might have joy," joy here and now as a reward for right living, serves as an incentive to "eschew evil and hold fast to that which is good." In their philosophy the best way to prepare for that place called heaven—the place where God and Christ dwell and where their dominion is an everlasting dominion—is to create, as nearly as possible a counterpart of it while passing through earth life. Having thus created a place of rest and peace here and now, they enter into joys and happiness comparable to those of the hereafter. In other words, God in the mind of a Latter-day Saint "is a rewarder of them that diligently seek Him" today. This idea impels a diligent quest for righteousness—a quest that shall be eternal as the human soul.



Dr. Merrill

Christ strove diligently to reveal man's relationship to God. He tried to show the people in His day that those who saw Him at work beheld the Father at work also. Through His acts of love and kindness, through His service to His fellows, the people were to view the attributes of God and His great concern for the welfare of the children of men. While He views sin with no degree of allowance—as a thing quite beneath the dignity of man, who in all things was made in the similitude of God—yet for the sinner He had the greatest compassion. To the woman who was taken in sin, and to all from that time to the present, he sounded the clarion note of God: "Go and sin no more."

To Latter-day Saints, God stands in a fatherhood relation to the children of men, and Christ in a brotherhood relation. It was no mere gesture when Christ taught His disciples saying, "Your Father knoweth what things ye have need of before ye ask Him. After this manner, therefore, pray ye: Our Father which art in heaven."

Significant also are the many names given to the Christ, all of which signify relationship. Some of these are: "Son of God," "Son of Righteousness," "Only Begotten of the Father," "Mighty One," etc. Paul referred to Him as "The first born among many brethren." With God and Christ standing in such a relationship they do not appear to be a great way off. As one of the prophets has admonished, "Seek ye the Lord while He may be found, call ye upon Him while He is near, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon Him; and to your God for He will abundantly pardon." (Isaiah 55: 77)

Paul, the apostle, voiced this same idea of relationship when

in the midst of Mars Hill, he said that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord if happily they might feel after Him, and find Him, though He be not far from every one of us; For in Him we live and move, and have our being; as certain also of your poets have said, For we are also his offspring." (Acts 17: 26-28)

Notwithstanding this concept of nearness and relationship there is also the idea of majesty and power. To the Latter-day Saint, God and Christ stand as the creators of heaven and earth. It is affirmed that, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3) These great personages must be viewed as possessing creative power. Obviously, however, the responsibility of creating a world upon which these (speaking of the innumerable hosts of heaven) may dwell and gain an earth-life experience was delegated to Christ who often time was referred to, and properly so, as God, "The Eternal Father of heaven and earth."

The responsibility of Christ is clearly shown upon several occasions. In the first instance, the Lord on Mount Sinai spoke to Moses face to face and gave him the commandments which were to be obeyed by ancient Israel and also the Law of Sacrifice which was to symbolize the great sacrifice of the Redeemer.

On another occasion "Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. . . . And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, 'This is my beloved Son, hear him'." (Mark 9: 3-7)

To Latter-day Saints this commission of Christ by the Father was grave and so well discharged by the Son, that the prophets may well have referred to Him as the "God of the whole earth."

While Christ was obedient to the Father in all things and executed His will in His dealing with the children of men, He did not fail to take upon Himself His responsibilities as becoming a Saviour of men. In spite of the fact that He had the power to "command twelve legions of angels" yet He allowed a few misguided, fanatic men-soldiers to lead Him to Calvary where He permitted His blood to be shed to atone for the sins of a fallen world. This last act, in the great tragic drama of the earth-life of the Christ, placed upon another member of the heavenly presidency grave responsibilities.

This was the third personage of the Godhead—The Comforter, or the Holy Ghost. These three—the Father, Son, and

*(Continued on page 173)*



# The Meaning of God

By ELDER LOWELL L. BENNION

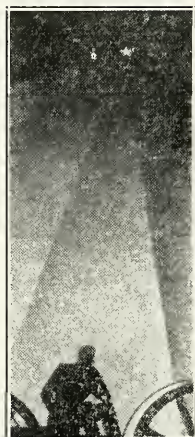
*Director, Latter-day Saint Institute, Tucson, Arizona.*

THE word "God" has come to stand for a great number of things; the Absolute, the Unknown, the totality of things, Nature, the Power behind nature, the Ideal, Love, and so forth. Attempts to define the Supreme Being usually end in failure or in meaningless phrases. Perhaps the only way to a sure knowledge of the nature of God is through religious experience—one's own and that of others who have found Him.

The great religious leaders of Biblical times, from Moses to Paul, did not argue about the existence of God nor about His exact nature. Accepting Him as a personal God they proclaimed His will to man, crying unto men to seek and find Him. This is particularly true of Jesus who portrays God as a Father—a loving, merciful, forgiving Father. He ascribes to Him the noblest attributes associated with personality—love, justice, mercy, sympathy, perfection. The Saviour speaks of the Creator in the most familiar language and prays to Him in the most intimate terms. Indeed, in the mind of Jesus, God was no abstraction, no definition, no unknowable, but the most real, knowable person in the universe. "For this is life eternal, to know Thee the only true God and Jesus Christ whom Thou hast sent."

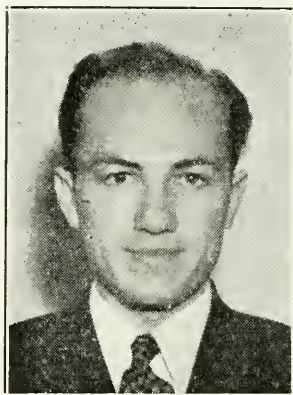
Latter-day Saints are often criticized for their naive conception of God as a Person in whose image man was created and with whom man stands in relationship. In proclaiming the existence of a personal God, Joseph Smith was but reiterating the message of the prophets of old. They, too, thought of Him in personal terms. Like many of them, his knowledge of God was not received through tradition or deduced from logic, but was the outgrowth of religious experience and conviction. Through these sources he learned that God is a glorified, intelligent Person with the attributes of personality; that man can pray to Him and have spirit touch spirit and mind influence mind; that through the power of God man may come unto Him and know that He lives and possesses all the powers and characteristics of intelligence and personality.

The Prophet's experiences and teachings relative to the nature of God are frequently misunderstood. People sometimes think that the God of Mormonism is a man, a crude anthropomorphic being, created in man's image. This misunderstanding doubtless follows from Joseph Smith's statements about the relationship of man to God and his remarks about the progression of God which, of course, imply that He is limited. Joseph Smith did teach that God and man are of the same kind—both are eternal, intelligent beings. But to him there was a vast difference in degree between God and



man. The former is far superior in knowledge, power, character and experience. He enjoys the eternal, abundant life. The Mormon Prophet stressed the fact that man was created in the image of God and not that God was fashioned in the image of man. Man has in his soul, in embryo to be sure, divine possibilities. Man can and ought to strive toward the realization of the life of God. He should so live and elevate himself that he may come to share more and more in the life and work of the Creator.

From the point of view of religion, how else can man think of God save in personal terms. When man prays he does not and cannot well cry, "O Thou great Unknowable, O Thou Totality of Things." He must think of Him as a Being capable of hearing, understanding and responding. The God of worship and devotion can be none other than a personal God—the very kind of Deity in which all the prophets have believed. That man must think of Him in human concepts and describe Him in human terms is natural. Even those people who think of Him in such impersonal terms as nature, force, power, are fashioning Deity out of human thoughts and experiences.



Lowell L. Bennion

The Latter-day Saints courageously proclaim the existence of a personal God, reinforced, as they are, with latter day revelations which reveal Him as such. To them He is an exalted Person, far nobler, greater and more intelligent, than the greatest of human minds and imaginations can conceive. Not only do they proclaim His existence, but they teach that the way of eternal life is to know Him more and more fully. Salvation means to them, sharing more and more in the abundant life and the creations of God. To know Him means to know His attributes—to love mercy, justice and truth, to experience creative power, and to know the meaning of intelligence.

Recognizing Jesus Christ as the revelation of God to man, and as one who has come to know God and share His life, Latter-day Saints accept Jesus as their leader and His Gospel as the way to the excellence of life here and now and eternally.

### PERSONIFICATION

*By Eva Willes Wangsgard*

Spring is a child with wondering eyes  
 Beginning life with glad surprise.  
 Summer is old enough to wear  
 Orange blossoms in her hair.  
 Autumn's a mother, pleasant-willed,  
 Who keeps her larder amply filled.  
 Winter's a grandma, so old,  
 She wears a shawl and is always cold.



## Pioneer Humour

*By Elder Daniel Harrington*

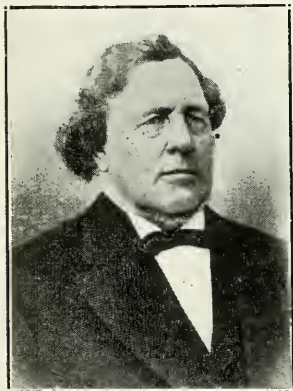
**W**HILE the Utah Pioneers of 1847 and those immediately following were a serious-minded people, yet on occasion they dealt with and enjoyed many fine phases of humour and repartee.

There is the story told of a person who got the impression that President Brigham Young had the gift of interpreting dreams. This individual had been troubled with quite a fantastic dream throughout the night. So in the morning, he told of his exciting dream and asked President Young if he could give him an interpretation of it. The President listened to his statement and then asked, "What did you have for your supper last evening, Brother Jones?" The party answered:

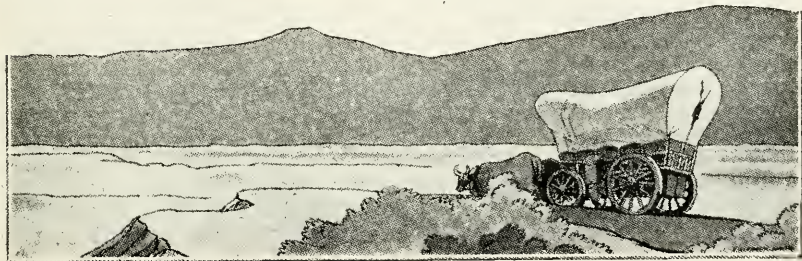
Well, I had quite a hearty dinner, I had some pork chops, some vegetables, and I ate half a mince pie for dessert." The President looked at him in a quizzical way, and said: "Brother Jones, you go home to-night and eat the other half of that mince pie and you'll get the interpretation."

President George A. Smith was known for his dry wit and humour. In sermons on several important occasions in telling the causes of the Latter-day Saints' coming to Utah, he was wont to say: "We came here willingly because we were obliged to." It is also said that at one time he had an appointment to speak in American Fork. At that time, owing to the large amount of alluvial soil near the timber lands on American Fork stream,

abundant yields of potatoes were common. It is said from 400 to 600 bushels per acre on some tracts were produced. On Sunday morning when President Smith arose in the meeting to speak he said: "As I came into town last evening, I heard a rumbling noise coming from the ground as it were, and since I had heard about these potato crops, I am impelled to believe that it was simply a call of one bunch of large potatoes against another, 'Move over there and give me more room to grow!'"



President George A. Smith



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THURSDAY, MARCH 17, 1938

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EDITORIALS

## *The New Commandment*

**T**HE last day of the Master's life had come. His apostles had met with him to commemorate the Passover. The spirit of Jesus was troubled, no doubt, because of His impending betrayal and sacrifice.

After He had designated the traitor and Judas Iscariot had left the room, Jesus felt free to speak, as though He had been relieved of a burden. He said: "Now is the Son of Man glorified and God is glorified in him. A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 31-35)

### **A True Follower of Christ**

**I**N order to be a true follower or disciple of Christ a person must demonstrate his love for God, for the Saviour and for his fellowmen. The Apostle John states: "And this commandment have we from him, that he who loveth God love his brother also." (1 John 4: 21)

We can show our love one to another by brotherly kindness, neighbourliness, service in both spiritual and temporal things, and by the spirit of benevolence and forgiveness. We manifest our love for one another by our righteous precepts and by our good example, that others knowing our teachings and feeling the influence of our good example, may be induced to follow in paths of rectitude.

### **Ideal and Practical Application**

**T**HE Prophet Joseph Smith received several revelations from the Lord containing this new commandment of the Master. The ideal and practical application of this commandment "to love one another" is found in the system the Lord revealed to the Saints known as the United Order. An epitome of these revelations gives the spirit of this economic system: It is not intended, in this heaven-sent plan, that one person should possess that which is above another. Every member of the Church is to have an equal claim for his just wants and needs, these claims to be exercised for the benefit of the

Church as a whole; every member to improve his talents and use them for the common good; every member to seek the interest of his neighbour. The purpose of this order is to bring about equality in wealth; there would be no rich, no poor, ample for everyone and funds to build up Zion. Under this system there would be no waste, no idlers; industry would be dignified; all would work for the common good. With this equality in temporal things, we find a foundation for equality in spiritual things.

The word of the Lord is "If ye are not equal in earthly things, ye cannot be equal in spiritual things." The Lord never intended the Latter-day Saints to be in bondage to others, nor in the bondage of debt.

### A Modern Version

SOME of its objectives are found in the Church Security Programme: to help us "seek the interest of our neighbours;"<sup>22</sup> to promote the spirit of service and brotherly kindness; to promote equality in temporal things; to care for the poor and needy; to eliminate want and suffering; to find employment for Latter-day Saints; to encourage the return to farms; to assist unemployable members to do Temple work; to locate Latter-day Saints on land where they may become independent; to encourage quorums of the Priesthood to develop useful quorum projects; to stimulate the beautification of homes and places of worship; to have canning and sewing centres; to take care of surplus food—in other words to develop brotherhood and co-operation. This plan has been inaugurated by the First Presidency of the Church. Its efficacy and purpose can never be doubted.

### What an Author Says

GEORGE HOLYOAKE, the author of books on Consumers' Co-operation, made a statement which I think can be applied to our Church Security Plan. He said: "Co-operation touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret associations, contemplates no violence, subverts no order, envies no dignity, asks no favour, keeps no terms with the idle, and will break no faith with the industrious."

—JOHN WELLS,

Second Counsellor in the Presiding Bishopric

## Path of Duty

THERE is but one path of safety to the Latter-day Saints and that is the path of duty. It is not a testimony. It is not marvellous manifestations. It is not knowing that the Gospel of Jesus Christ is true, that it is the plan of salvation. It is not actually knowing that the Saviour is the Redeemer, and that Joseph Smith was His prophet, that will save you and me. But it is the keeping of the commandments of God—the living the life of a Latter-day Saint.

—PRESIDENT HEBER J. GRANT



## Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

### FREE AGENCY OF MAN

“CHOOSE you this day whom ye will serve, but as for me and my house, we will serve the Lord.” (Joshua 24: 15) This passage of scripture is but the statement of an eternal law. It is as eternal as God Himself. It was enjoyed by the sons and daughters of God in their ante-mortal state. They brought it with them into this mortal existence, and it will continue with them through all eternity.

We read in the Pearl of Great Price, “Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him” (Moses 4: 2-3) “And in the Garden of Eden gave I unto man his agency.” (Moses 7: 32) “And it is given unto them to know good from evil; wherefore they are agents unto themselves.” (Moses 6: 56)

These statements of Holy Writ are very plain. They need no explanation. They emphasize the truth that the free agency enjoyed by the unembodied sons and daughters of God in their ante-mortal state was renewed to them in mortality. They were given to Father Adam and his immediate posterity in the Garden of Eden. They have been transmitted to all of the generations following.

In the Doctrine and Covenants the Saviour refers to this subject. Speaking of Lucifer, he says, “He rebelled against me, saying, Give me thine honour, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency.” (Section 29, Verse 36)

“Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation.” (Doctrine and Covenants 93: 31-32)

No place in Scripture, either in ancient, medieval or modern times, can one expression be found that either denies or speaks indifferently of the doctrine of man's free agency. When tyrannical men ruling in earthly kingdoms have attempted to curtail or crush out the agency of man, they have brought misery and woe to their subjects. In such cases men have risen up in righteous indignation and by the help of God have thrown off the yoke of bondage.

“That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another.” (Doctrine and Covenants 101: 78-79)

## Looking Forward to Bradford

**I**NTEREST and enthusiasm increase as plans for the Bradford conference continue. Reports indicate that members and friends from all parts of the British Isles are preparing to attend this M.I.A., Primary and Relief Society convention on June 4th, 5th and 6th.

The event will mark the fourth anniversary of mission-wide auxiliary conventions held in the British Mission in recent years. The first was conducted by the M.I.A. at Kidderminster, June 8th, 9th and 10th in 1935. The Primary joined forces the following year and on May 30th to June 1st, 1936, a combined convention was held in the same carpet-weaving town. Last year these auxiliary organizations convened at Rochdale in

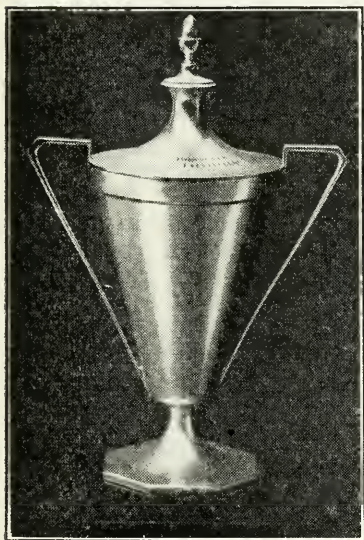
connection with the Centennial Celebration, July 30th to August 2nd, to commemorate the arrival of the first missionaries to Britain in 1837. With a fine chapel, sports field and facilities to accommodate the throngs of people who will assemble this summer, Bradford will be the scene of this year's conference. Relief Society work is to be added to subjects discussed.

While others are busy preparing for exhibits, public speaking and dancing contests, and other phases of the convention, M Men groups throughout the Mission are training for the annual sports meet. With their names already twice engraved on the Russell M Men Cup, Leeds M Men are out to defend the trophy they won last year. Another victory would make the cup their permanent possession.

Gleaner Girls and Bee Hive

Girls in many branches and districts are hoping to win new laurels in the coming field meet. Winners last year in these fixtures were Manchester Gleaner Girls and London Bee Hive Girls.

The M.I.A. play-writing contest, originally designed to close on March 15th, has been extended one month to end midnight, April 15th. Rules of the contest, as announced in the *Star* December 16th, 1937, call for a one-act play of any subject matter running from 20 to 45 minutes. Two writers may combine and contestants may submit as many manuscripts as desired. Entries are to be posted to "The Contest Editor," c/o Executive Secretary, Y.M.M.I.A., 5 Gordon Square, London, W.C.1. The winning play will be presented at the conference and its author will be given a special Achievement Award. With this extension there is still time to submit a one-act play to compete with those already in the contest.—A. C. P.



**Russell M Men Cup**

## WELSH DISTRICT CONFERENCE

OVER 300 people were in attendance at the evening session of Welsh District conference held Sunday, March 13th, in Miner's Hall, Merthyr Tydfil, Wales. Of this number approximately 220 were non-members. President Richard R. Lyman of the European Mission was in attendance.

During the evening session, speakers were President Lyman, Supervising Elder Norman H. Roberts, Elders George D. Bryson and Randall H. Hebdon and all the members of the Millennial Chorus. Brother William Perry conducted the meeting.

At the afternoon services, which were conducted by District Presi-

dent Richard C. Thomas, the following were speakers: President Lyman, Brothers Thomas, Hayden Forward, William Griffith and Walter Pullman and Elders Fred H. Thompson, Thomas E. Stolworthy and Stanley H. Glass.

The morning session was devoted to mission auxiliary work. President Lyman and Elders Edwin H. Lauber and H. Hooper Mortensen were speakers. Reports were made by district auxiliary leaders including Sisters Murial Perry and Ellen Price and Brothers Harold Thomas and William Perry. It was conducted by Brother William Perry.

Music for all meetings was provided by the Millennial Chorus.

## Browsings in Brief . . .

*From the Notebook of*

**PRESIDENT**

**HUGH B. BROWN**

HAPPINESS does not consist in getting something; it consists in becoming something.

\* \* \*

IDEAS are what people think.  
Ideals are what they strive for.  
An idea is a ladder on the ground.  
An ideal is a ladder set up.

\* \* \*

MEN have come to God not as chemists to bread, curious to analyze it; they have come as hungry men needing to eat if they would live.

\* \* \*

How seldom one finds enthusiastic unbelievers.

\* \* \*

ONE may not call nonsense the most universal and influential experience of the human race.

\* \* \*

EVEN where we cannot recite a common creed, we can share a common purpose.

\* \* \*

THE greatest foe to truth is tenacity in clinging to unjustified beliefs.

—Authors Unknown



**MAN'S RELATIONSHIP TO DEITY***(Concluded from page 164)*

Holy Ghost—constitute the great presidency of heaven and earth. To the Son and to the Holy Ghost are delegated major responsibilities concerning the earth upon which we live. To bring to pass the glory, "immortality and eternal life" of the children of men was the great concern of the Father—the great task of the Son and the Holy Ghost. Upon the latter, a personage of spirit, and thus unlike the Father and the Son, who possess bodies of flesh and bone, devolved the responsibility of guiding the children of men unto all truth, and of bearing witness of the Father and the Son. A grave responsibility this! But together the Son and the Holy Ghost propose to work until they can present to the Father a redeemed world and make His joys complete.

Christ, in the creative act, designed to have a race with whom He could work with some degree of success. So He created and endowed man with powers and attributes which have the possibilities of perfection, similar to His own.

A salvation that is superimposed is not worth the having. God, therefore, granted freedom of action under the law so that each of us could work out his own salvation in the day and time of his probations.

Knowing from experience the difficulties that beset mankind in bringing the minds of men into conformity with the mind and will of God, He gave to the world His plan of life—the Gospel of the Lord Jesus Christ. In this scheme of life, which all are admonished to follow, wise and humble teachers are to be sent, clothed with priesthood and power to act for Him. These teach by precept and example and "exhort, expound, and persuade all to come unto Christ."

Having found the Christ, the basic elements of human nature which lead men to excesses are clearly revealed and their inevitable consequences, if not held in leash, made known. The honest individual has a craving to be at peace with himself. Having achieved this, he strives to put himself at peace with God and the world of mankind about him. Thus the way is paved to reach that yearned for goal, heralded by the angels when they sang the heavenly anthem of "Peace on earth, good will to men." Such a condition of mind vouchsafes not only security in Zion, the pure in heart, but ever "Extends her borders and strengthens her stakes" as foretold by the prophets of old.

**NOTTINGHAM DISTRICT CONFERENCE NOTICE**

ON Sunday, March 20th, sessions of Nottingham District conference will be held at the Co-operative Hall, Clerkson Street, Mansfield. President Hugh B. Brown will be in attendance, and meetings will commence at 11 a.m., 2.30 p.m. and 6 p.m.

Leeds District conference is next on the spring schedule. It is to be held in Bradford Branch Chapel, Woodlands Street and City Road, Bradford, on Sunday, March 27th.

## News of the Church in the World

**MOVEMENTS** to make Nauvoo a state memorial in honour of early Mormon Pioneers are now on foot in the State of Illinois. Attention to this landmark, which was once the largest city in Illinois and revered in Mormon history, is being drawn through the activities of Lane K. Newberry, prominent artist. First public mention of making it a state



**Nauvoo Temple** park came at the annual meeting of the Illinois State Historical Society. Impetus in the movement is shown by a letter written by Robert Kingery, chairman of the Illinois State Planning Commission, to F. Lynden Smith, director of the Department of Public Works and Buildings. In it he recommends that the state "offer the President of the Mormon Church its co-operation in whatever historical restoration may be undertaken," and that the "state acquire the additional property at Nauvoo" to carry out the proposed project. Speaking of a pilgrimage being planned for 1939 by members of the Church to retrace the historical trail from Nauvoo to Salt Lake Valley, in commemoration of the western trek, he says: "It would be a grand idea for the governor to invite the governor of Utah, President Heber J. Grant, and the head of that section of the Church in this area, to make the visit to Illinois in 1939, and extend the courtesies of the State of Illinois for the occasion."

**CATFORD SAINTS**, missionary basketball team of London District, were chosen last week to represent

Great Britain at the European Basketball Championships being held in Berlin next month. The missionary team was selected by the Amateur Basketball Association of England and Wales. Members of the team include Elders Edmund M. Evans, Wilford A. Kowallis, DeLos A. Rowe, Parry D. Sorensen, S. Bruce Hanks, Owen P. Gladwell, Glen H. Grimmett, and Marvin J. Ashton. Elder Paul S. Howells, of Birmingham District, was also chosen by the Basketball Association to represent Britain as a referee at the European tournament. Two missionary teams will be competing in the National Basketball Championships to be held at Wembley indoor stadium April 18th, 19th and 20th. They are the Catford Saints, London area champions, and Rochdale Greys, champions of the Northern area.

**PRESIDING** at a recent meeting in Salt Lake City of representatives of various religions was Elder Levi Edgar Young, of the First Council of Seventy. He is president of a conference of Jews, Catholics, Protestants and Latter-day Saints whose purpose is the eradication of racial and religious prejudice and co-operation of all in the search for peace. Speakers for the occasion included Dr. Franklin L. West, Church commissioner of education,



**President Grant**

**NEW PRESIDENT** of the South African Mission will be Elder Richard E. Folland, according to a recent announcement by the First Presidency. He will succeed President LeGrande P. Backman, who was a former missionary companion in South Africa from 1915 to 1920 and is a life long friend of the new mission head. President Folland was born in Salt Lake City, November 27th, 1894. He has been active in Church work and at present is second counsellor in Wells Stake Sunday School superintendency. A prominent business man, he is membership secretary of the Salt Lake Chamber of Commerce. Accompanying him will be his wife, Sister Josephine Howells Folland, and their three daughters.

## News of Current Interest

**JOHN COBB**, London fur broker and world-famous car speedster, recently announced that he has made full arrangements for another visit to the Utah Salt Flats this summer where he will make an attempt to set up a new mile speed record. Since his visit to the Flats in 1936, Mr. Cobb has been anxiously contemplating his return to the race course with his new phenomenal car. The machine will be novel as racing cars go with its four wheel drive and lighter construction. It will weigh approximately one-half as much as Captain George Eyston's *Thunderbolt* and will have about half the horse power of the present champion racing car. Cobb expects the car to travel better than 325 miles per hour. He will vie with Captain Eyston and Ab Jenkins, Mormon racer, who will also be on the Salt Flats this summer to try and establish new records.

**CAMP CLOUD RIM**, 50 miles east of Salt Lake City, has been named for the site of the first All-America Girl Scout camp. On the lake which rises 9,000 feet above sea level a camp is to be set up for girls from every state in the Union who meet requirements of the committee. During August the outing will offer trips to mines, pack and hiking trips and nature discussions.

**CONSUMPTION** of alcohol in Germany is on the decrease according to recent statistical reports from that country. Young people as well as adults are being taught the evils of alcohol, and with the increase of education a decrease in the liquor consumption is very noticeable. In many schools pupils under 16 years of age, who accept or allow themselves to be served with alcoholic drinks or tobacco, will be punished. Many societies have sprung up and are accomplishing great good in curbing the drink evil. "The German Society Against the Abuse of Alcoholic Beverages" is working to the end that alcohol and tobacco should be forbidden to young people under 16 years and to persons en-

gaged in tasks of a special responsibility. The Society also aims to put a stop to all misleading advertising pertaining to liquor and tobacco. Young German athletes are nearly one hundred per cent. abstainers from these products.

**WOODEN HATS** will be worn this summer by the up-to-date American man according to predictions made at the convention of the Men's Apparel Club of Indiana and the Indiana Clothiers and Furnishers Association. The new hat, which will replace the "summer straw," will be made of wood pulp and is guaranteed not to warp or splinter.

**IN SWITZERLAND** "faceless" clocks are now being made. To tell the time with these new devices you press a button. By means of phonographic internal arrangements the clock "tells" the time by calling out "half past three," or whatever the time might be.

**THE FASTEST** mail service in Europe is scheduled to be inaugurated this summer. A large airway concern plans to run a new fleet of air-liners capable of travelling faster than 200 m.p.h., between London and Paris, Cologne, Vienna and Zurich. The new service would carry mail and passengers to Paris in 64 minutes; Cologne, 91 minutes; Vienna, 2 hours 54 minutes; and Zurich, 1 hour 33 minutes.

**FRUIT JUICE** concerns are expanding these days to meet the demands of the public for more fruit drinks. The non-alcoholic beverage industry is adding new drinks to its list every day. To grape and apple juices, which have been popular for many years, have been added grapefruit, oranges, pineapple and tomato juices in great quantities; and now the latest additions are: lemon, lime, loganberry, pomegranate, passion fruit, prune, apricot, peach and papaya juices. These "health" drinks are growing in popularity every day in practically every country of the world.



## *From the Mission Field*

### **Release—**

Elder Norman H. Roberts, who has laboured in Nottingham and Welsh Districts and as supervising elder of the latter, and in the Millennial Chorus, was honourably released Monday, March 14th, to return to his home in Paris, Idaho.

### **Transfers—**

Elder Boyd W. Woodward was transferred from Sheffield District to Leeds District on Saturday, March 5th.

On Tuesday, March 8th, the following were transferred: Elders LeRoy B. Skousen and Richard B. Mendenhall from Norwich District to Sheffield and Hull Districts, respectively; Elder A. Lucian Lewis from Sheffield District and Elder Howard D. Anderson from Hull District to the British Mission Office; and Elder Paul C. Palmer from the British Mission Office to Leeds District.

### **Appointments—**

Elder E. LaVerle Barrett was appointed supervising elder of Norwich District, Tuesday, March 8th.

Elder George D. Bryson was made supervising elder of Welsh District on Monday, January 14th.

### **Doings in the Districts—**

**BIRMINGHAM** — Nuneaton Branch M.I.A. sponsored its annual Green and Gold Ball, Thursday, March 3rd, in the Masonic Hall, Nuneaton. The successful party, which attracted more than 75 people, was under the direction of Brother Edgar A. Cater, M.I.A. president, and Sisters Madge Hugo and Emma Seckington. During the evening Miss Kathleen Livesey was crowned queen of the Ball, with Miss Christine Ison and Miss Hilda Payne as maids of honour. Brother Harold Gunn acted as master of ceremonies and the Relief Society served refreshments during the evening. Elders David S. King and Don R. Wheelwright aided in the arrangements.

**MANCHESTER** — Rochdale M Men and Gleaner Girl banquet was held

on Friday, March 4th, at the Ludor Cafe, Rochdale. Special guests for the affair were Brother and Sister John Massey, of Oldham Branch, and Brother and Sister Frank Kelsh, of Rochdale Branch. Brother Massey is Y.M.M.I.A. district supervisor and Sister Kelsh is Y.W. M.I.A. district supervisor. The evening was climaxed with dancing.

**LIVERPOOL** — President Richard R. Lyman was speaker at the evening services held in Liverpool Branch, Sunday, February 27th. Approximately 80 people were in attendance.

On Wednesday, March 2nd, Preston Branch Y.M.M.I.A. was re-organized as follows: Brother Clifford Hartley, president; Brothers William Scott and Harry D. Foster, counsellors; and Brother Alan Dewhurst, secretary.

The newly formed recreation committee of Preston Branch, consisting of Brother Clifford Hartley, chairman, and Sisters Sally Cookman, Bessie Corless, Hannah Vickers, and Irene Winn, and Brother William Scott sponsored its first social Saturday, March 5th.

A house party, sponsored by the Burnley Branch Relief Society, was held at the home of President Emma Owens, Thursday, March 3rd.

The Sunday School of Burnley Branch sponsored a dance Saturday, March 5th, in the branch chapel. Refreshments during the evening were served by Sisters Emma Owens and Edith Ann Speight. Music for the occasion was supplied by a radiogram loaned by Frank Hardacre, of Nelson Branch. Master of ceremonies was Brother John E. Owens.

**NORWICH** — Norwich Branch recently held its annual Green and Gold Ball in Norwich Branch Chapel. During the evening Sister Elsie Steward was crowned queen, with Miss Olga Sewell and Sister Florence Pitt as her attendants. Brother Cyril Durrant, Y.M.M.I.A. district supervisor, was master of ceremonies.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

<b>Aberdeen:</b> Corn Exchange, Hadden Street, Off Market Street.	<b>Gravesend:</b> Freeborn Hall, Peacock Street.	<b>Nelson:</b> *L. D. S. Hall, 10, Hibson Road.
<b>Accrington:</b> *L. D. S. Hall, Over 9, Church St.	<b>Great Yarmouth:</b> L. D. S. Hall, 66a, South Quay.	<b>Northampton:</b> *L. D. S. Chapel, 89, St. Michael's Str.
<b>Airdrie:</b> †L. D. S. Hall, 40, Hallcraig Street.	<b>Grimsby:</b> Thrift Hall, Pasture Street.	<b>North Walsham:</b> Enquire: 32, Norwich Road.
<b>Barnsley:</b> Arcade Buildings.	<b>Halifax:</b> *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	<b>Nottingham:</b> L. D. S. Hall, 8, Southwell Road.
<b>Batley:</b> *L. D. S. Hall, 13, Wellington Street.	<b>Hucknall:</b> *Byron Buildings.	<b>Norwich:</b> L. D. S. Chapel, 60, Park Lane.
<b>Belfast:</b> †Arcade Buildings, 122, Upper North St.	<b>Hull:</b> L. D. S. Chapel, Wellington Lane, and Berkeley Street.	<b>Nuneaton:</b> Masonic Hall.
<b>Birmingham:</b> L. D. S. Chapel, 23, Booth Street, Handsworth. Council Schools, Stratford Road, Sparkbrook.	<b>Hyde:</b> L. D. S. Hall, Reynolds Street.	<b>Oldham:</b> L. D. S. Hall, Neville Street.
<b>Blackburn:</b> L. D. S. Hall, St. Peter's Street.	<b>Kidderminster:</b> L. D. S. Chapel, Park Street.	<b>Plymouth:</b> L. D. S. Hall, 34, Park Street, Tavistock Road.
<b>Bolton:</b> Corporation Chambers.	<b>Leeds:</b> *L. D. S. Hall, 5, Westfield Road.	<b>Pontllanfraith:</b> Enquire: 81, Brynteg Street.
<b>Bradford:</b> L. D. S. Chapel, Woodlands Street, Off City Road.	<b>Leicester:</b> All Saints' Open, Great Central Street.	<b>Portsmouth:</b> Pimco Hall, Heidelberg Road, Southsea.
<b>Brighton:</b> 105, Queen's Road.	<b>Letchworth:</b> Vasanta Hall, Gernon Walk.	<b>Preston, Lancs:</b> L. D. S. Hall, 7, Lords Walk, Off North Road.
<b>Bristol:</b> Hannah More Hall, 45, Park St., Clifton.	<b>Liverpool:</b> L. D. S. Chapel, 301, Edge Lane.	<b>Rawmarsh:</b> L. D. S. Hall, Main Street.
<b>Burnley:</b> ‡L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	<b>London:</b> L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. 22, Doggett Road, Catford, S.E.6. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	<b>Rochdale:</b> L. D. S. Chapel, Lower Sheriff St.
<b>Carlisle:</b> L. D. S. Hall, Trades Hall, Scotch Street.	<b>Loughborough:</b> Adult School.	<b>Sheffield:</b> L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
<b>Clayton:</b> *Central Hall.	<b>Lowestoft:</b> L. D. S. Chapel, 20, Clapham Road.	<b>Shildon:</b> *L. D. S. Hall, 100, Main Street.
<b>Derby:</b> Unity Hall.	<b>Luton:</b> Dallow Road Hall, Corner of Dallow and Naseby Roads.	<b>Skelton:</b> *Scott Rooms, Boosebeck Road, Skelton Green.
<b>Doncaster:</b> *L. D. S. Hall, Trafford Street.	<b>Mansfield:</b> 39a, Albert Street.	<b>South Shields:</b> L. D. S. Chapel, 98, Fowler Street.
<b>Dublin:</b> †L. D. S. Hall, 8, Merrion Row.	<b>Manchester:</b> L. D. S. Hall, 88, Clarendon Road.	<b>St. Albans:</b> 49, Spencer Street.
<b>Eastwood:</b> Library, Church St.	<b>Merthyr Tydfil:</b> L. D. S. Chapel, Penyard Road.	<b>Sunderland:</b> L. D. S. Chapel, 18, Tunstall Road.
<b>Edinburgh:</b> Ruskin House, 15, Windsor Street.	<b>Middlesbrough:</b> L. D. S. Hall, 188, Linthorpe Road.	<b>Tipton, Wolverhampton</b> L. D. S. Hall, Washington Building, Berry Street.
<b>Gainsborough:</b> *L. D. S. Hall, Curtis Yard.		<b>Varteg:</b> Memorial Hall.
<b>Gateshead:</b> Westfield Hall, Westfield Terrace.		<b>West Hartlepool:</b> L. D. S. Chapel, 7, Osborne Road.
<b>Glasgow:</b> L. D. S. Hall, 4, Nelson Street.		<b>Wigan:</b> *L and Y Station.

\*—6.00 p.m.

†—7.00 p.m.

‡—6.15 p.m.

†—2.30 p.m.

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